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built the residential houses of the people belonging to the clean castes or to the Muslim community. The house of the Deshmukh, or the village headman, is the very first house and stands a little to the right of the unmetalled road that joins the main road to the village. It has a very high compound wall made of locally available stone and looks more like a small fort than a dwelling-house. In the main section of the village that sprawls to both sides of the main road it is difficult to discern any clear and systematic caste 'quarters' in which only members of one caste live. There is an unmistakable tendency among some castes, as for instance the Sakali (washermen), the Vaddar (stone-workers), the Golla (shepherds) and the Kummari (potters), to occupy houses in compact blocks on contiguous patches of land, but in close proximity are situated the houses of people belonging to other communities. In no sense can the individual clean castes be said to live in separate colonies, nor is any one caste in exclusive possession of any clearly marked out area. In many cases people live outside their own caste 'blocks'. The houses of the clean castes are built so close together that it is clear that considerations of caste distinction do not materially affect their choice of sites for the construction of houses. A Hindu may live in the immediate neighbourhood of Muslims, and often people belonging to quite different castes are one another's neighbours. It is probable that in the beginning the different castes marked out different blocks for themselves on the proposed site for the settlement. People coming later to the village either found a place to construct their houses in their caste block or had to choose a plot elsewhere. However, there are some communities which live in separate colonies or *wada*. To the east, a narrow strip of land separates the main settlement from the *Mala-wada*, or the colony of the Mala untouchables. Further east, and separated from the houses of the Malas by another narrow strip of land, is the colony of the Madigas. Distinct from both these groups, and situated to the north-east of the main village, there is a small colony of Erkala hunters, whose small circular huts stand out in marked contrast to the houses in the rest of the village.

It has already been pointed out that there is a school, a dispensary, a post office and a police station in the village. The school is at present ill-housed; it has five classes meeting in two small rooms and only two masters, who teach both Urdu and Telugu as well as the other subjects of the primary school curriculum.